

Hodous

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TALKING POINTS  
FOR WORKERS

CHINA

By  
Prof. Lewis Hodous  
and others



Centenary Celebration of Methodist Missions  
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## FOREWORD

The most important thing for the American stewards to keep in mind is their attitude toward the Chinese stewards. The Chinese are not a race of laundry men, as is often supposed in America. All of the Chinese who will be in the China building at Columbus are from high-class families; some of them from the best families in China. Nearly all are graduates of American Universities or are now students in the Universities.

During the month that the Chinese students will be in intimate daily contact with the American young people in the building, they will receive their impression of what Christianity is in America. I am particularly anxious that the American stewards keep in mind constantly that they are interpreting Christ to the Chinese. I cannot stress this too strongly. These Chinese will go back to their own country to be leaders, and it is not at all unlikely that during those weeks at Columbus they may receive an impression that will affect their whole lives.

We are anxious to make the China building the best possible, and this can only be done if perfect harmony and co-operation prevail among the workers.

JOHN GOWDY.



# CHINA

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## PART I

### A SURVEY OF GENERAL CONDITIONS

#### *THE SETTLEMENT OF CHINA*

The population of China has been variously estimated at from 331,000,000 to 400,000,000—almost one-quarter of the inhabitants of the globe. The present type of Chinese are not indigenous, as commonly supposed; they occupied the central part of the country and from that spread out toward the coast and toward the western mountains, to which place they drove the aborigines before them. The native inhabitants were a pastoral people; the newcomers were an agricultural people.

#### *Agriculture*

China is primarily an agricultural country, and in the north produces great quantities of wheat, barley, maize, and millet, while in the south and center of the country, large quantities of rice, sugar, and indigo are grown. In these latter regions, also, a great amount of cotton and silk is produced. Twenty-seven per cent of all the raw silk in the world comes from China.

#### *Minerals*

China is especially rich in minerals; there are great quantities of coal, both hard and soft, iron, copper, and tin. The province of Yunnan in the southwest has been called one of the richest copper districts in the world. Chinese tea is also justly famous and is still grown in great quantities, being exported chiefly to Great Britain and Russia.

## *Wild Life*

The immense size of the country with its great differences in climate leads to a corresponding variety of fauna and flora. Elephants are found only in the southwest, but tigers are in several provinces. The camel is found wild in northern Thibet. Leopards, bears, horses, deer, antelopes, sheep, and boars are also part of the wild life of China. Valuable furs are exported from North and West China, such as the white hare, the black fox, marmot, marten, ermine, sable, and otter.

## *Fruits*

Owing to the various kinds of climate, there is also a great variety of fruits: pears, apples, apricots, bananas, cherries, chestnuts, dates, figs, grapes, guavas, lemons, leeches, loquats, mangoes, melons, mulberries, oranges, peaches, strawberries, persimmons, plums, pomegranates, pomelos, and raspberries.

## *Old China to New China*

During recent years there has been a great change in the kind of imports being sent from America to China. There has been a large increase in machinery and electrical apparatus put into use, and the significance of this change will be apparent to anyone; China has definitely turned her face away from the past and is eagerly seeking the best results of our western civilization.

The transition period from Old China to New China is one of extreme political unrest, however. The civil war between the North and the South is the outstanding feature of it. The situation was a strange one. For instance, at Peking the conservative republican government was function-

ing, while at Canton the old Parliament was claiming to be the only genuine authority. Armies were marching and counter-marching across Szechuan, Hunan, and Fukien, pillaging the people while bandits were robbing the countryside. In the province of Shantung alone it is estimated that 30,000 armed organized bandits were terrorizing the people. While the war is ostensibly carried on between the conservative North and the radical republicans of the South, it is really between the selfish military governors who do not represent the people but who hope to increase their power and prestige and add to their private possessions.

### *Trade*

In spite of the bandits and revolutionists, the trade of China has increased. Between 1917 and 1918 the exports of America to China have risen from thirty-seven to forty-three million gold dollars, and imports from one hundred and five to one hundred and sixteen millions. There are now two hundred and six American firms out of about seven thousand doing business in China.

### *Railroads*

Railroad building has been a great factor in the increase of trade. The development of the railroads has had a strong influence in the period of change. Recently the section of the Canton-Hankow Railway between Wuchang and Changsha was opened to traffic. This will do more to weld the North and the South than the victory of either side.

### *Opium*

This military government and the unsettled condition of the country favored the revival of

the opium trade and the planting of the poppy. The opium traffic was stopped in March, 1917, with considerable stocks of opium left in the hands of the Opium Combine. The government planned to sell this through a syndicate with a view to acquiring money to carry on war and benefit certain men connected with the government. Pressure was brought to bear to such an extent, however, that in January, 1919, \$20,000,000 worth of opium was destroyed by official order.

### *China in the World War*

China declared war against Germany and Austria-Hungary because she had confidence in the United States. She was to supply labor and materials. The question of military assistance was left in abeyance. The civil war, the pervasive German propaganda and intrigue, the deep ignorance of the moral issues of the war on the part of the mass of the Chinese have made her conduct somewhat unsatisfactory. Still the Chinese did their bit. They supplied about 200,000 coolies for work behind the Western front. They subscribed to the Liberty Loans and made contributions to the Red Cross and War Work. In the last War Work Drive \$1,200,000 (Mex.) (about \$1,000,000) came from China.

### *War Loans*

The crop of poppy was exceeded only by the crop of loans to carry on the war. It is difficult to learn how many loans were contracted from Japan. One estimate places the figure at 228,430,000 *Yen* (about \$114,000,000) between the years 1914 and 1918. In each case valuable natural resources were pledged and the money used without supervision.



## *Floods*

Disastrous floods in the Province of Chihli affected 3,000,000 people. The American Red Cross contributed \$200,000 for flood relief. This, with the contributions raised in China, was used to build dykes and roads. The road between Peking and Tungchow will be a monument to the earnest workers. American engineers have begun surveys on the southern section of the Grand Canal which will improve the usefulness of this waterway and decrease the danger from floods in that district. An American company will carry out the plans of conservation.

## *The Cost of Living*

Prices have gone up rapidly in China and silver has reached phenomenal heights. The purchasing power of the American dollar is only forty per cent of what it was in 1914.

## *The Pneumonic Plague*

In the early part of 1918, the pneumonic plague broke out in Mongolia and entered China by way of Shansi. There were a few cases as far south as Nanking. The energetic action of western-trained Chinese physicians and their missionary colleagues saved China and the world from this dreadful scourge.

## *The New President*

On September 4th, 1918, Hsü Shih Chang was elected President by a large majority of the newly-elected parliament at Peking. He was inaugurated on October 10th. While President Hsü belongs to the conservative party, he is a peace man. He has outlined a policy which includes the union of China, establishment of con-

stitutional law, relieving the present financial chaos, relating the central government to the provinces, and promoting commerce and industry. It is to be hoped that the legal question arising out of his election by a parliament which does not represent the whole country may be satisfactorily settled. The election of the Vice-President has thus far been postponed, probably with a view of electing a southerner to the post and thus bringing about union between the two sections.

There are signs of peace in China. Perhaps the greatest stimulus to peace is the peace conference at which China's representatives will stand for a united country. The Allies and the United States are turning their attention to China more earnestly because of the danger of Bolshevism and German intrigue through Siberia.

## PART II

### THE RELIGION OF THE CHINESE

By Lewis Hodous

#### *DEFINITION*

The Chinese speak of the three religions or teachings: Confucianism, Buddhism, and Taoism. The Chinese also say, "The three teachings are one teaching." Under the diversity they recognize the unity. To the Chinese, religion is the means to attain certain ends: food, prosperity, progeny, old age, immortality, personal peace, satisfaction, stability of the family, society and the state. The ends are to them important, the ritual and the dogma less important. Religion is not personal to any extent, but social. It is reduced to custom which is performed in order to attain these ends.

#### *Animism*

Underlying the three teachings is animism. Animism is that stage of culture in which men believe that the objects which help or hinder them in their struggles for existence are animated just as they are themselves. The early Chinese regarded nature and many of its objects as animated. The grain which sprang out of the ground with the return of spring; the great animals which awakened in spring; the quail which seemed to bring the summer; the tiger who preyed upon them in the fall; the mountains which produced winds and rains; the sky which covered them all with its dome—all these were

regarded as living beings who were able to help or oppose them. In the early days there were no temples, and the images in so far as they existed, were like the object worshiped. The sun image was round resembling a wheel.

They attempted to win favor from these forces by employing magical means. They imitated the processes of planting and harvesting, and rain and thunder. At the winter solstice they dug up the ground, sprinkled it, and kindled lanterns above it. In this way they hoped to assist the sun to come back and to help nature to send rain. At the vernal equinox they changed the fire so as to bring back the spring sun. Their aim was to harmonize their actions and ceremonies with the nature of the force which they wanted to employ so that they would obtain what they desired.

This animism survives in the popular religion today. The ceremonies are magical, though now-a-days they are performed because of habit and the fear of the consequences if they should be omitted.

### *Taoism*

The founder of Taoism was Laotze, b. 601 B. C. Taoism is a development of primitive animism. It derives its name from the word *tao* which means the way or road, and in Taoism denotes the power behind nature and its phenomena. The Taoists believe that this Tao is the creator of all, and is silent, impartial, loves all beings, and rules all.

### *Taoist Practices*

The Taoists tried to imitate the Tao. Accordingly they retired into the mountains and there practiced inaction and taciturnity. They believed that if they could be as quiet as the great

trees, they could make connection with the source of life and live to an old age. They practiced breathing because they believed that the air contained the positive living principle and the more they inhaled the more life they had. They also performed various exercises for the purpose of prolonging life. They spent much time gathering medicinal herbs which would prolong life.

### *Their Purpose*

These men practiced these things with two ends in view. They wanted longevity and immortality, also power to work miracles, but, especially, to discover the medicine of immortality, and to be enabled to control nature so as to bring good harvests and drive away calamities from men. They early believed that these hermits would go into the Western Paradise in the high mountains of central Asia, presided over by the Queen of the West. Here there was a peach tree which bore fruit conferring immortality.

### *Their Influence*

These men were the founders of medicine and the pioneers in the knowledge of nature. They kept alive an interest in the other world. Later their practices degenerated into various magic tricks to control nature and men. Their successors live in monasteries to this day.

### *Confucianism*

Confucius 551-479 B. C. Confucius gathered the best of the past and so embodied it that later ages have slowly elevated him in order that he might become a pattern to succeeding ages.

Confucius believed in Heaven, and in a semi-personal being, who created all, rules over all, and who is both impartial and equitable. Heaven

has endowed man with five virtues: benevolence, justice, propriety, wisdom, and sincerity. These virtues are practised in five relationships,—namely, prince and subject, father and son, husband and wife, elder brother and younger brother, friend and friend. The emperor is to show benevolence and the subject loyalty. The father is to show sympathy, the son filial piety or submission, the husband justice, the wife obedience, the elder brother mildness, and the younger brother submission, and the friends are to be governed by sincerity.

### *The Motives*

Confucius appealed to three main motives. Do right because it is according to the nature of things, the way of Heaven. Do right because you will receive a reward and will be punished for wrong doing. Do right because your descendants will reap the benefit.

### *The Ideal*

Confucius not only gave dry maxims, he held up the concrete ideals of Yao, Shun, and Wen Wang, emperors of antiquity who were paragons of virtue. His ideal was not in the future, but in the past.

### *Confucianism as a Religion*

Confucianism was not only an ethical system, it was the state religion. The Emperor, as a son of Heaven, worshiped Shangti, the God of Heaven, and also earth, stars, mountains, seas, rivers, and imperial ancestors. Each official worshiped gods according to his rank. Every possible natural and human deity was worshiped at stated times. During the period of the republic, the worship

of Confucius, Kwanti and Yueh Fei, two war gods, and the heroes who died during the revolution has been continued. The other deities have been neglected.

### *The Purpose of Confucianism*

The inner purpose of Confucianism was to keep the family stable, to keep society normal, and the state on the foundations laid in antiquity. In doing this it relied on the control of the individual by the group.

### *Ancestor Worship*

This is a part of Confucianism. It is perpetuated by two main motives. The Chinese believe that a happy immortality consists in having descendants, who make this immortality endurable by supplying offerings of food. They also believe that the ancestors have it in their power to harm or to bless their descendants. The blessing or punishments depend upon the reverence and offerings given to the dead. The worship of ancestors has held the Chinese family together unchanged to any extent through several thousand years.

### *Buddhism*

This came to China officially in 65 A. D. In 61 A. D. Ming Ti, the Emperor, had a dream in which he saw a large golden image. His ministers told him that this was the Sage of the West; so he sent an embassy to India. His envoys returned from India in 65 A. D. with two priests of the Buddhist religion and a number of the Buddhist classics.

At first the new religion made slow progress. Not until 335 A. D. were Chinese permitted to



become monks. During the disunion period in China, between 221 A. D. and 618 A. D., Buddhism became very strong.

At present Buddhism is not a virile religion in China. Its monasteries and pagodas are believed to have control over the wind and water influences of the regions in which they are located. They are resorted to by pious pilgrims.

The Buddhists introduced the idea of the Western Paradise to which good people go after death. They also brought with them a well developed idea of a Hell in which people are punished for their sins. After such punishment they may be reborn as animals, lepers, criminals, poverty-stricken people, or as good men. Buddhism concerns itself with masses for the dead. The purpose of these is to save men from Hades.

Buddhism has cast a gloom of pessimism and world weariness over China. It has not been a good influence in religion, morals, or in other departments of life. Even in art it has had a depressing effect because of the pessimism and world weariness which it has introduced.

### *Mohammedanism*

Mohammedanism came to China in the latter part of the ninth century as traders, some through Central Asia, and some by sea to Canton. Their present number has been estimated as being from four to twenty-two million. They are found mostly in the northwestern and southwestern part of China, though there are mosques in many of the large cities. Peking has thirty-two mosques. Near the mosque is usually a school where children are taught Mohammedan books. The Mohammedans have adopted Chinese customs to some extent. The women bind their feet.



In 1917 Dr. Samuel M. Zwemer, a missionary to Arabia, visited China and stirred up a new interest in the work among the Mohammedans there. The China Continuation Committee is preparing literature for them. Several missionaries are making special preparations to bring the Gospel to them. It is hoped that some one will be found to act as general secretary for this work in China. A few Mohammedans have joined the Christian Church. One of their own writers says about them that the tenets of their religion are obscure, their learning not up to date, their mullahs not zealous, and their adherents not earnest. They are striving to fit their religion to the new age.

### *Popular Religion*

This is a mixture of all the religions. It is perhaps the saddest part of all. It has many gods and the people wander from one to another to obtain what they desire. Every locality, every class, and guild has one or more guardian deities. These are not only invoked, but often compelled by magical means to grant what the worshiper wants. In time of drouth the gods are dragged out into the hot sun to make them feel the intensity of the heat.

### *Evaluation of the Religions*

1. They are mostly local and cultivate local loyalties only.
2. They are not concerned with the individual but with the group.
3. They minister to physical necessities.
4. They tend to keep unchanged the old evils of non-Christian society.
5. They do not build up personality.

6. They do not strengthen human brotherhood, whether national or international.

7. They do not relate men to God.

8. They do not give power for the life which a man must live in the new day.

## CHRISTIANITY

### *Nestorians*

Nestorian Christianity was brought to China in 634 by a Syrian monk, Alopun. It did not make much impression because it was not backed by a strong Christian civilization, and was not sufficiently superior to the Chinese religion, also, because the Mohammedans destroyed its home base.

### *Roman Catholics*

First stage of the Roman Catholic work in China was as early as the fourteenth century. Many converts were made, but they were soon dispersed. The second stage was the work of Ricci in 1583. The third stage began in 1842.

### *Protestant Missions*

These began when Dr. Robert Morrison landed at Canton in 1807.

### *First Period, 1807-1842—the End of the Opium War*

China was not open to missionaries. The work consisted of translating the Bible, tracts, books, and work among the Chinese in Siam and the Strait Settlements.

### *Second Period, 1842-1860*

Five ports were opened and missionaries could carry on work within a short distance of these ports. There were few converts.

1861-1895

In 1860, according to treaty, missionaries were allowed to work in all parts of China, purchase land, build houses and churches. Still the Chinese were not receptive and the work was slow. In 1893 there were only 55,093 Christians.

### 1896—*The Era of Expansion*

Christianity has 312,970 communicants, a constituency which contributed \$1,662,348 in United States currency for church work and Christian education. This should be multiplied by ten to get the proper relation to our money and its purchasing power. Men and women of the higher classes are now being reached. The churches unite in a nation-wide week of evangelism during the first month of the Chinese New Year. Last year 150,000 church members took part and it is estimated that they led about 75,000 to become inquirers in the churches. The Religious Tract Society sold 255,000 tracts printed for this campaign.

They have formed several large union churches. The Methodists have a strong church well distributed in China, numbering 64,326. The Anglicans, the American Episcopal, and the Church of England in Canada have formed a union church. The Presbyterians of all divisions have formed a provisional general assembly, and are planning to unite with the churches of the London Mission and the American Board. The Lutherans are planning a union church.

### *A Federation of Churches*

It is hoped that a Church Federation may be organized to include all churches ready to join with it. If such a union is consummated, it will have a church membership of 102,780, well dis-

tributed throughout China. This will enable the different churches to co-operate in local and provincial matters as well as along national lines and do away with the isolation which has arrested the development of the churches. Such a Federation will discover and train Chinese leaders with a national vision to lead the church out of its provincialism into a larger life.

### *The First Chinese Bishop*

The consecration of the first Chinese Bishop of the Anglican Church, Archdeacon Tsae Seng Sing, to be assistant to the Bishop of Chekiang, took place in the new Anglican Church at Shanghai. The impressive ceremony marks a new era in mission work in China. The successful home mission carried on by the Chinese of the Anglican Church of China in the province of Shensi has increased the earnestness of the laity and broadened their vision.

The Chinese of all denominations are uniting in sending a company of men and one of women to Yünnan to start a home mission work to be supported by Chinese. The churches are uniting in the large cities in establishing play grounds, giving lectures on sanitation, and conducting evangelistic services. The missions have formed forty-seven union institutions. Over fifty per cent of the Theological students, and over forty per cent of collegiate students are studying in union institutions.

### *The China Continuation Committee*

The China Continuation Committee, consisting of 65 members—one-third of whom are Chinese, unites all the missions in China. It gathers mission statistics; promotes evangelism through its evangelistic secretary; represents the churches

in such matters as the protests against the importation of morphine and the attempt of the Brewers' Association to establish a large brewery in China; studies various questions such as ancestor worship, polygamy, and promotes the production of good literature.

### *The New Force of Education*

Christian Education has been growing in power. There is now a strong Chinese Christian Education Association with two foreign secretaries and a good periodical. Affiliated with it are nine district associations which cover the whole of China. These Associations have promoted uniform language classes with about 200 missionaries enrolled as students. They have done much to adapt Western education to the Chinese. In 1916, there were in Christian Schools in China, 181,166 pupils of all grades and the Chinese contributed \$1,032,917 (Mex.), or about \$600,000 toward Christian Education.

### *The New Phonetic Writing*

The large illiteracy of the church members has been a matter of deep concern to church leaders. Although the literacy of the church members is higher than that of the same class of people outside of the church, it is estimated that as high as fifty to seventy per cent of the church members in certain sections cannot read. The Chinese government has now devised a system of phonetic writing. This is written in the same way as the old characters, but is much simpler. The ordinary farmer or laborer can learn it in a month. A student can pick it up in a few hours. The government schools are teaching it and the missionaries in the Mandarin speaking areas

have taken it up. It gives the Christians a new weapon and direct access to the minds of millions of people whom heretofore they were unable to reach by the simplest literature.

### *An Evangelizing Campaign*

The evangelistic campaign conducted by Mr. Buchman and Dr. Eddy in twelve large cities had for its object to lead prepared men to make a decision for Christianity and become active church members. It was a movement from the churches to win men by friendship and personal work. At Canton four hundred Chinese Christian workers brought in eight hundred non-Christian friends.

One of the indirect results of this campaign was the launching of two movements which may have large significance in the church and national life of China—Dr. Cheng, of the China Continuation Committee, David Yui of the Y. M. C. A., Mr. Hsu Chien, former Vice-Minister of Justice in Peking, Dr. Mary Stone, and Bishop Roots, in all numbering about one hundred and thirty, met at Lily Valley. This conference decided to raise \$20,000 (Mex.) in order to conduct a press campaign to aid in bringing to the Chinese a knowledge of their civic responsibility, and to assist in promoting the unity of the Chinese people.

The other outgrowth of this conference was the organization of a Chinese Committee which is proposing to send a commission of men and one of Chinese women to make a survey of conditions in southwestern Hunan, in Kweichow, Yunnan and Kwangsi, to bring spiritual uplift to the existing Christian communities in these provinces and carry on evangelistic work amongst the non-Christians. It is hoped that this will result in the formation of a Chinese interdenominational home missionary society through which various



churches can share in their work for their countrymen. The society will be so organized that those churches which desire to carry on their own home mission work may become affiliated with it.

## *THE UNFINISHED TASK*

### *The Re-Education of the Individual for the New Age*

His body is being healed in dispensary and hospital. In 1917 the Christian hospitals gave 3,285,067 treatments. Disease is being prevented by health campaigns, clean-up weeks, lectures and literature.

Public opinion is being aroused on the illicit importation of morphine and the establishment of breweries by the American Brewers' Association. The missions made the banishment of the opium possible.

The unfortunate are ministered unto in blind schools, deaf and dumb schools, orphanages, leper asylums, refuges, insane asylums and other institutions.

## *THE INDIVIDUAL IS BEING RELATED TO MODERN INDUSTRY*

The University of Nanking and the Canton Christian College are training men to direct agriculture. Missionaries in various parts of China are organizing experiment stations for agriculture.

The industrial schools are relating boys to the new industry. In 1917, 1,375 pupils were in such schools.

The Y. W. C. A. is helping to save the women and children from the dangers of modern industry, overcrowding, long hours of work, and dangerous conditions in factories.

The mission organizations are educating the individual for the new social and family life. Christianity has revealed the powers and possibilities of the child. It has not only helped to unbind women's feet, but it has helped to unbind their souls. The women of China are the greatest asset of the country. The mission schools train the children for citizenship. In 1917 there were 191,033 pupils in these schools. The Chinese contributed toward this Christian education \$984,919 in United States currency.

The churches of China are training places for co-operation in civic consciousness, social service, healthy citizenship, and true patriotism.

### *MISSIONS AND THE WAR*

The missionaries have made their contribution to the world war. Long before the draft in England all the sons of British and Canadian missionaries of military age in China were in some form of service. The recruiting of the labor battalions was made possible through the confidence of the natives in the missionary; many of the missionaries went with the Chinese as overseers.

### *CHINA AND PEACE*

Peace will bring into perspective the problems of the Far East. Throughout the East there has been a resurgence of democracy and nationalism. The old systems of religion, custom and tradition are rapidly crumbling away under the impact of western civilization. It will be discovered that China is the key to the situation. A China dominated by militarism will not only mean a setback for democracy in Asia, but will be a menace to the world. A strong democratic China will make democracy safe throughout the world.



The diplomat, the merchant, the missionary—all have important functions to perform in China. China must have its territorial integrity guaranteed by the Allies. Democracy must be recognized and militarism in all its forms put down. All should have a share in developing China quite apart from any special spheres or influence. With political stability assured the economic development will proceed rapidly. While the economic problems are very immediate and pressing, it should not be overlooked that the function of the missionary and the Church is fundamental. The foundations of the ancient culture of China which have enabled China to be the great power in the world are rapidly crumbling. There must be new foundations. Some of the old material will be used but the foundation must be new. The religion, traditions, and customs have been suited to an age already past. The individual must be re-educated not only physically but religiously and morally. This re-education must fit him to do his part in free society. It means the awakening of personality and control of personality. The Church has been the training place for the republic. It has been teaching human brotherhood, service, patriotism, civic pride, and has been in its small units teaching men how to work together for altruistic ends. The Church at home must have clear vision of the function of the missionary and the Chinese Church, namely, the creation of a moral personality. This can only be done by the power of Jesus Christ working through the essential Church. The task of the Christian Church in making China fit for democracy and so making the world safe for democracy is the greatest and most urgent task of the present age.

References: *The Statesman's Year Book*, the *China Mission Year Book*, and the *Foreign Mission Year Book of North America*.





